THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

Vol. XI., No. 21.] Registered No. M. 1304. | THURSDAY MARCH 22, 1923. | [Price : 2 As. Annual Subscription Rs. 6

CONTENTS.

A Vision of India:
India's places of Pilgrimage: By K. S. Ramaswamy Sastri, B.A., B.L. 217
Great Thoughts: 217
Events of the Week. 218
Leader:
Dharma and Life—Part II. 8. The State and Education. 219
The Shipping Rebates Bill. 222
Social and Religious:
The Bhagavad Gita. By K. S. Ramaswamy Sastri, B.A., B.L., 223
Literary and Educational:
The Evolution of Indian Education. By K. S. Ramaswami Sastri, B.A., B.L., 224
Historical and Scientific:
The Beginnings of the Aryan race in India. By N. K. Venkatesa Aiyar, M.A. 227
Correspondence:
The Madras Hindu Religious Endowments Bill. 228

The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Medical Supplement, Rs. 6 only.

Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, *Srirangam.*

A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:

By K. S. Ramaswami Sastri, B.A., B.L.,

At Madras where the din of selfishness
And strife and sin doth rise in modern times,
I hear as yet an echo of the rhymes
Of Tiruvalluvar who did impress
By life and word true virtue's blessedness.
Still soars eternal 'midst life's changing mimes
Like fragrance from the aromatic thymes
Man's love to God in charioteer's dress.
And further south in skull-decked beggar's form
Lord Siva shines to teach earth's vanity
And give men bliss through Sakti glad and gay.
Close by the town victorious o'er life's storm,
His soul with reattained virginity,
The saint Pillai met God through children's play.

Great Thoughts.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

He that will go as near the ditch as he can, will at some time or other fall in; so he that will take all liberty that possibly he may lawfully, cannot but fall into many unlawful things.

Be modest and simple in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

If your foot slip, you may recover your balance, but if your tongue slip, you caunot recall your words.

Whoever has the seed of virtue and honour implanted in his breast will drop a sympathising tear on the woes of his neighbour.

A prudent man will not display his poverty, his self-torments, the disorders of his house, his uneasiness, or his disgrace.

If thy garments be clean and thy heart be foul, thou needest no key to the door of hell.

The man who neither gives in charity nor enjoys his wealth, which every day increases, breathes, indeed, like the bellows of a smith, but cannot be said to live.

Though you may yourself abound in treasure, teach your son some handicraft; for a heavy purse of gold and silver may run to waste, but the purse of the artisan's industry can never get empty.

Speak but little, and that little only when thy own purposes require it. Heaven has given thee two ears, but only one tongue, which means: listen to two things, but be not the first to propose one.

Suffering is the necessary consequence of sin, just as when you eat a sour fruit a stomach complaint ensues.

Events of the Week.

The revised schedule of demands for grants for expenditure of the Central Government which has now been issued to members of the Legislature indicates in brief what effect the Government propose to give to the recommendations of the Inchcape committee in the matter of civil expenditure. The Government are abolishing the posts of Trade Commissioner in London, the Director of Medical Research and the Public Health Commissioner. The grant to the Indian Research Fund Association also ceases. A lump reduction of five lakhs has been shown under reorganisation of the Secretariat Departments; we have no means of ascertaining what the Government propose exactly to do with the posts of Inspector-General of Irrigation and Educational Commissioner whose abolition has also been recommended. Not the full reduction recommended by the Inchcape Committee but only a cut of three lakhs has been imposed on the Archaeological Department. Heavy decrease in the grants for secondary schools is responsible for a cut of over three lakhs under Education.

* * *

By the end of April, according to the *Pioneer*, it is hoped that the Prince of Wales' Royal Indian Military College at Dehradun will have increased its enrolment of cadets to seventy.

* * *

The Committee appointed by the local government to inquire into and report on proposals for the separation of judicial and executive functions met for the first time last Friday under the presidency of Mr. F. A. Coleridge, Senior District Judge. Mr. C. V. Venkataramana Iyengar of Coimbatore, as a result of whose resolution in the local Council the committee was appointed and Mr. Rutherford, Collector of Guntur, each put forward a scheme which was considered by the Committee. Mr. Venkataramana Iyengar proposes to invest District Munsiffs with first class magisterial powers and appellate jurisdiction over stationary sub-magistrates, these latter to be invested with civil jurisdiction in suits of a small cause nature. Mr. Rutherford's scheme proposes, however, the abolition of all stationary sub-magistrates invested with second and third class powers, their places to be taken by a number of stipendiary magistrates with first class powers, placing all criminal courts under the District Judge. The scheme also provides for the increase in the number and powers of Bench Courts to deal with petty offences. After a four hours' discussion of both the schemes the Committee adjourned to the 28th instant. According to the *Madras Mail* the majority of the Committee were in favour of the former scheme, but were of opinion that details of the two sehemes should be sent out to about fifty leading men of the province for expression of their views on their respective merits.

* * *

We propose to deal with the Inchcape Committee's report at greater detail some day. Meanwhile the following gleanings from the report may be of great interest to the reader: (*a*) The number of peons in the Government of India secretariat and attached offices is 1,200. (*b*) The strength of the army department is today only 8 less than it was at the height of the war; (*c*) Ecclesiastical expenditure, the major portion of which is put down to "spiritual ministration" for British troops in India, has risen from Rs. 19,15,000 at which it stood in 1913-1914 to Rs. 33,83,000 in 1922-23; (*d*) The Afghan Treaty, whether it may or may not lighten the burden on our finances due to frontier expeditions, has had its first result in the contemplated building of a legation at Kabul, magnificent ehough to accommodate an original member of the League of Nations. It is proposed to build it at a cost of about 16 lakhs of rupees. It may be mentioned that the Budget for 1922-23 contained a sum of Rs. 5,26,000 as a provision towards this. (*e*) The cost of telegrams despatched by the Government of India Departments in 1921-22 was about Rs. 3,33,000. (*f*) The entertainment of envoys and chiefs in 1922-23 costs about Rs. 4 lakhs. (*g*) Special political expenditure in Waziristan, on account persumably of what has been euphemistically styled "confidential talks" with the tribal chiefs, was estimated to come to about Rs. 60 lakhs. Well, we must resolutely shut this very entertaining State paper here for the present.

* * *

The published correspondence between Mr. Madhusudan Das and the Governour of Bihar on the former's resignation of his office as Minister for local self-government does not convince one of the validity of the arguments advanced by the outgoing Minister on the particular issue. It is however fairly celar that Mr. Das himself had till but the other day no idea of giving up his office. For during the debate in the Bihar Council on a motion relating to ministers' salaries, Mr. Das, after saying that he was ready to work for nothing but that he would resign if the Council reduced his salary, subsequently expressed his willingness to continue in his office with a salary reduced by one thousand rupees. The particular ground on which he has now chosen to go out of office, whatever credit it may reflect on Mr. Das's patriotic ardour, has been rather unfortunately chosen. Firstly, the duties of a Minister are surely all-engrossing enough to demand the anxious attention of a full-time servant of the State. If they were not, the office becomes a sinecure and the only question is of its abolition or amalgamation with another. Mr. Das's plea for being allowed to practice as a lawyer is surely derogatory to the dignity of the office. The analogy between a Zemindar Member of Council and a practising lawyer as Minister is hardly helpful to Mr. M. S. Das's case. Again, on the published correspondence, it would seem that the Governor invited Mr. Das to a discussion of the question but that the Minister was in a hurry to resign. There is an *arriere pensee* somewhere which we hope will duly be cleared and the public let into the full secret of whatever there is yet to be said on this question.

* * *

Mr. Das however has our sympathy. With the exception of Lala Hari Kishen Lal, he was the only Minister who discovered at an early date the unworkable nature of dyarchy and had the boldness to speak out on the subject. He spoke only a few months ago as to how a Minister had to work under conditions that must be galling to most men of having to work a system which he did not approve of and through subordinates who were not easily tractable, to put it in the least offensive or untruthful phrase. And he is so far the only example of a Minister who chose to take himself seriously with the result that other ministers possibly contemplate with a cheerful if no wiser philosophy.

* * *

In our issue of the 9th February 1922, we discussed at length Sir P. S. Sivaswami Iyer's motion in the Legislative Assembly on an Indian Mercantile Marine. The Secretary of the Indian Mercantile Marine Committee that has recently been appointed in pursuance of that resolution has issued a questionnaire which contains about 93 points for elucidation. It is particularly requested that categorical replies may be given to each question which a witness may find himself in a position to answer, and that attempts should not be made to reply to the questionnaire as a whole in the form of a general memorandum. In an appendix attached to the questionnaire is given a brief resume of different forms of state aid in various countries for the development of a national mercantile marine. The special attention of engineering and shipbuilding firms is drawn to a separate list of questions on the subject of shipbuilding and engineering. The terms of reference include measures for the liberal recruitment of Indians as deck or executive officers in the Royal Indian Marine, the establishment of a Nautical College in Indian waters, entertainment of Indian apprentices for training as officers and engineers, encouragement of shipbuilding and the growth of an Indian Mercantile Marine by a system of bounties and subsidies, the acquisition of training ships and the construction of dockyards and engineering workshops. We hope to deal with this subject in greater detail next week. In our opinion the system of rebates has a good deal also to do with this.

The Hindu Message

Dharma and Life—Part II.

VIII.—The State and Indian Education.

In the ancient Indian State, Dharma furnished the standards, purposes, and functions of life both for the state and for every individual and group entering into the constitution of Indian society. And, as education is the only means available for fulfilling all the needs of life, corporate, communal or individual, which the state exists to supply in order to advance the happiness and welfare of all citizens, severally or in groups, it must recognise its duty to provide educational opportunities for the development of special aptitudes of all kinds existing in individuals or social groups, and for the supply of the special needs of particular localities and the utilisation of their special advantages for any purpose of art, industry, or trade. What the ancient state did in India was to give ample support to the teachers of all kinds who existed within its limits, while at the same time it never interfered with their freedom to carry on their pursuits according to the prevailing standards. Those standards were laid down in the universally-recognised authorities, known as the Vedas and the Smritis, and were collectively known as Dharma. The state, too, recognised the value and indispensableness of Dharma for the fulfilment of its own functions and purposes, and there was no need to interfere with the methods by which qualified teachers were produced, or with the manner in which the teachers of those times fulfilled their duties towards the state and society which supported and maintained them and their methods. The state has not the creative power needed to develop a higher form of culture, though it can help, encourage and maintain it when it has come into being. As William Humboldt said :—"We merely appoint competent men, and let them gradually fire the train." As in Athenian or Roman life, so in the life of ancient India, education was entirely in private hands, though supported both by the state and such citizens as had both the wealth and the power of appreciation needed to support the standards of Dharmic life insisted upon in the Vedas and other well-known authorities. Neither the State, nor Churches as we find them organised in the West today, can claim that they have at their back the support of a universally-recognised and authoritative system of doctrine and experience which will justify their claim to determine what the system of education—especially of religious and moral education, should be in all the primary schools of the land. Even when the Indian system of Dharma prevailed and had a universal acceptance, the ancient Indian State never interfered with the teachers of the land or with their courses of instruction and training. In modern India, the conditions have changed, and we have not only the followers of Hindu Dharma, but also those of Islam, Christianity, and other religions. Hence, the state, which has now resolved to allow free and compulsory education in all elementary schools should have nothing to do with religious and moral education, which must be left entirely to the various denominations already mentioned. In ancient India, there was no hard and fast line of demarcation between elementary or primary schools and secondary schools, and so on. Now that the distinction has been introduced into India, the elementary schools should concern themselves with purely secular subjects and admit pupils of all denominations for instruction in such subjects,—while dividing, according to the several denominations, for religious and moral subjects under arrangements made by those denominations with the permission and under the guidance of the State. The secular subjects compulsorily taught in these schools must comprise the three Rs. For, no civil calling can be pursued by any one without such knowledge under the present conditions of industry, trade, and human intercourse in general. Nor, if the citizens be wanting in this much at least of knowledge, can the state system properly fulfil its own functions as a crowned democracy now everywhere installed—or about to be installed—in power. Similar remarks apply to institutions for the training of elementary school teachers ; but, of course, such remarks are not to be understood as proposing, that these teachers should know only the three Rs. It is a well-known maxim in education that a teacher must know a great deal more than those whom he teaches, and that, without

such a reserve of knowledge he will fail to command the confidence of his pupils and thus produce no effect upon their minds or habits of study.—As for religion, which must necessarily be taught at this stage, so that the foundations of Vedic truth and of its promise of eternal bliss may command the life-long acceptance and adhesion of every one born as a Hindu,—only a few fundamentals should be taught such as the existence and attributes of God, the fact and purpose of creation and the existence of God therein, the doctrines of karma and reincarnation, the need and practise of the love of God and man, the essentials of daily and occasional duties and rituals which have to be practised as a discharge of the debts we owe to the Devas, Pitris, and Rishis, the intimacy of the relation between the religion of the individual and the community and the means by which that intimate connection is to be maintained, &c. Hinduism can only be truly known in all its fulness and glory when its saving benefits become matters of daily realisation. Its higher stages and reaches of spiritual practice can only come to us as a matter of evolution through the teachings of a "Sadguru" and our faithful devotion to him, and by the thorough carrying out of his precepts in every detail. Hence, the religious instruction of a Hindu can only have a bare commencement such as we have mentioned above at so early a stage of education but the foundations must be truly laid by one specially engaged for the purpose and fully competent to deal with it on the lines indicated in the Hindu sacred sources.

We have now to take up secondary or collegiate (not University) education and shall indicate the duty of the state in regard to it. We have already fully dealt with the lines on which this stage in education should proceed. Our present object is only to make some observations the purport of which will be to show that, if the state further pursues the let-alone policy which it has pursued so far, this ancient civilisation of ours will be doomed to a not remote extinction. It has already received a rude shaking almost to its foundations; and most thinking people entertain the opinion that it is "*doomed to die, though determined to live.*" The duty of Government to the Indian people in this matter becomes all the more imperative if what Mr. Allbee says is true. Let us quote his views in full :—"There has come over Western civilisation in the last twenty-five years, a green sickness, a disbelief, an unrest ; it is not despondency, for in the finer minds it takes the form of an intense spiritual hopefulness ; but it takes the form also of a profound disbelief in the value of the material conditions of modern progress, a longing to sort the wheat from the chaff, the serviceable from the useless, a desire to turn from mechanical industry and its wastefulness, and to look once more to the human hand, to be once again with Mother Earth" "To compass the destruction of commercialism and regulate and delimit the province of industrial machinery for the benefit of mankind is now the work of the Western reformer." Mr. Allbee further tells us that "recent English land legislation has been trying, with allotments and small holdings acts, to re-establish the broken village life." As in India, so in England and everywhere else, the village community and the village craftsmen are the counterpart each of the other. Human reason, rightly sought and interpreted, shows that both have their rightful place in the necessary and natural order of things and in the evolution of human culture, and that the blind development of machinery and the withdrawal of the rural population into towns so as to carry on production on a large scale and to dump the markets of the world with the cheap and ugly machine-wrought products of the industry of congested city-populations have ruined the best elements of culture and refinement in Western society.

If all this is true, Government in India is bound to do its level best to maintain the old system of village life and the hereditary education or training in industry and art which resulted in the production of the famous hand-wrought products of old. Sir George Birdwood says :—"To the Indian land and village system we owe altogether the hereditary cunning of the Indian craftsmen. It has created for him simple plenty, and a scheme of democratic life, in which all are co-ordinate parts of one undivided and indivisible whole, the provision and respect due to every man in it being enforced under the highest religious sanctions, and every calling perpetuated from father to son by those cardinal obligations on which the whole hierarchy of Hinduism hinges. India has undergone more religious and political revolutions than any other country in the world ; but the village communities remain in full municipal vigour all over the peninsula." Sir George wrote this more than forty years back, and since then the decline of the Indian village, its industry and art, has proceeded apace. Dr. Coomaraswamy says but the bare truth when he says that "the overwhelming desire of modern India is to be like modern Europe." But in modern Europe, as we have seen, there has been of late "a spiritual reawakening ;" and, "once more they are learning from the East that the arts and crafts and the revival of agriculture are the corollary of one another." The Government of India are therefore, bound not only to introduce a new system of secondary education on Western lines as already outlined by us in order to enable India to face the competition of Western machine-made products, but to maintain the ancient Indian system of secondary (or vocational) training so as to preserve the hand-wrought products of the skill of Indian artisans and artists. William Morris, the great English poet and socialist, has said well :—"So far reaching is this curse of commercial war that no country is safe from its ravages ; the traditions of a thousand years fall before it in a month." The enormous amount of British manufactured articles imported into India have brought wholesale ruin on Indian craftsmen and artists in numerous places, and made them resort for livelihood to agriculture and domestic service everywhere. Or they are themselves driven from the ancient villages of India where they had long prospered to the towns to seek employment in factories newly started there to compete with the imported products of the factory-labourers of England. Indian artisans and artists have no place in our so-called Universities, but Mr. E. B. Havell assures us that *they are far more highly-cultured, intellectually*

and spiritually, than the average Indian graduate." It is they that have helped to maintain the spiritual civilisation and culture of the people of India down to the present time. The importation of European machinery has brought ruin to the Indian village artisans and artists. India cries out again for their restoration and encouragement. India does not want museums, exhibitions, or factories, but calls upon her rulers to revise their commercial and educational policy so as to encourage and revive the ancient guilds of crafts and arts in the Indian villages, wherever that is possible. At least let them offer ample encouragement to all who are ready to take them up again and to rebuild the old industrial life in the Indian villages,—even though the guilds themselves may have been lost beyond recovery.

Indian art is not commercial, sentimental, rationalistic, or personal and arbitary,—its aim is not conscious self-expression, and it does not carry its appeal to personal tastes, transient emotions, or to any cliques and corporations bent on the achievement of secular aims or the gaining of business profits through dumping and exploitation processes favoured by modern entrepreneurs and promoters of trusts. Indian art is often condemned as hieratic, and therefore in polar opposition to what is truly aesthetic. Nothing can be a greater blunder. Dr. Ananda Coomaraswamy has pointed out that "the great types are the fruit of communal rather than of individual thought," and that "this communal thought is not only popular thought, but that of the greatest and wisest minds of successive generations seeking to impress the vision of a whole race." The Indian artist identifies himself with his subject and has made himself "*a channel for the passage of ideas from a divine world to this physical earth.*" It is the product of those powers of intuition by which the Indian (or rather the Indo-Aryan) races have realised the supernatural in man and the universe and represented it in symbols ranging from the natural to the seemingly conventional or arbitrary, but which bring a revelation of what is satisfying to the Indian heart panting for union with the objects of its love and worship. The symbols may be unmeaning for the Western mind, but it is enough that they satisfy the heart's cravings of the Indian who resorts to contemplation of and association with, them for his own purposes; and the artist also renders himself thoroughly intelligible to him and satisfies his heart's aspirations.

Nor is there any truth in the idea encouraged in some Western Quarters and credulously adopted by some Indians that India's arts and crafts are hideous and opposed to all true standards of refinement and taste. Mr. Havell says:—"the Indian may no longer ply his craft leisurely, working a few hours a day, in producing a maze of strange beauty on a piece of cloth." Again:—"there are at the present time in the Orissa district, not far from Calcutta, and famous for its splendid native architecture, a considerable number of masons and builders who, within the last twenty years, have designed and carried out architectural decoration comparable with that of our finest mediaeval building in Europe, and infinitely more beautiful than the imitation Renaissance ornament of the building I have referred to,"—*i. e.*, a departmental construction in Calcutta on which Indian builders had to work according to patterns furnished to them by European architects. Similar opinions can be easily quoted with regard to the specimens of Indian Sculpture or Painting. Moreover, Western influences have already also tended to bring in much lamentable degeneracy. For example, the works of Ravi Varma in South India, however good as portraits, show no depth of sentiment, appreciation of landscape and scene, or even skill in imaginative design or execution. Again, the Bengal paintings of the modern school of Avanindra Nath Tagore seem to want the charm of feeling arising from the depths of the human heart, and they are also more Japanese than Indian in the delineation of features or even of situations or sentiments represented. It is, however, true that both Ravi Varma and Tagore and their schools of painting are only breaking ice anew and it may be that they only foreshadow a full and striking efflorescence of genius in art, truly Indian and aesthetic, in the near future.

Meanwhile, we wish again to impress both upon Government and the leaders of the Indian Nation now foremost in activity and influence that the sands in the hour-glass are falling, and that, if no early steps are taken to preserve the fountains of tradition still extant, and if Western commercialism and exploitation are freely allowed to encroach upon and destroy the few existing remnants of Indian skilled work in the field of art-production and manufacture, the day will soon come when Indian taste and skill will have died a natural death. Even the receptive and assimilative faculties of the Indians will have died out, and our craftsmen will lose even their present ability to give a distinct Indian expression in externals at least to what they produce under Western influence and inspiration. Sir George Birdwood says that "the mere touch of their fingers, trained for 3,000 years to the same manipulations, is sufficient to transform whatever foreign work is placed in their hands into something rich and strange, and characteristically Indian." When even this capacity for transformation has vanished and the Indian's fingers, equally with their faculties of aesthetic perception and imaginative construction, have become wooden and feelingless, India would have lost her place among the civilised—or even semi-civilised-peoples of the world, and sunk into the depths of barbarism and spiritual enslavement.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard work in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume Re. 1.

Sri Vani Vilas Press, Srirangam.

The Shipping Rebates Bill.

In the debate in the Assembly on Sir Sivaswami Iyer's resolution *re* an Indian Mercantile Marine, the late Sir Vithaldas Thackersey alone among the non-officials insisted on the absolute necessity of first removing all drawbacks and difficulties, which are at present existing, before an Indian mercantile marine became an accomplished fact. And of these drawbacks the deferred rebate system is the principal one. It should not be forgotten that the shipping industry, so far as this country at any rate is concerned, has become a sort of monopoly. And all attempts hitherto made to run Indian steamship companies have in the main failed owing to the deferred rebate system. Among the many non-official questions that will come up for discussion in the Assembly is one on this vexed question by Mr. T. V. Seshagiri Iyer. By the rebate system, the existing companies hold in their hands a pact of the shipper on condition that if he ships his goods by any other steamer, for a certain time, his money is forfeited. Or, according to Mr. Seshagiri Iyer, under this system the payment of rebates is deferred in order that a shipper may be compelled to ship his cargo throughout the year in the boats of a particular company. At the time of the first consignment, the companies undertake to pay back a portion of the freight charged, if the shipper continues to ship his goods consistently all the year through by steamers of these particular companies and not to send any of his shipments by the steamers of other companies. In case of any infraction of this agreement the shipper loses his rebate which on purpose is deferred payment, with the result that the lure of the rebate binds him to that company. Not merely is the freedom of the shipper to ship his goods by any vessel he may choose thus destroyed, but the progress of trade along desirable channels is also checked. A "disloyal" shipper is penalised by refusal of space, discrimination in the contract of freight, the loading and landing of freight, the adjustment and settlement of claims and various other discriminatory methods. A few years ago there was a great hue and cry and the Government themselves set afoot enquiries to the various commercial bodies about the effect of the rebate system and the Indian commercial community strongly protested against the system and asked Government to take steps to abolish the same as soon as possible. The Government so far had taken no steps in this direction. And it is demonstrable that so long as this system lasts an Indian mercantile marine cannot be established. In Australia a similar contingency arose, when the foreign companies tried to strangle the local industry by withholding the rebate. We were informed, during the course of the debate in the Assembly already adverted to, that the Australian Government took up a very bold stand, and they declared that if their demand was persisted, the Australian Government would reimburse their shippers for the loss they suffer by the forfeiture of the rebate, by shipping their goods into Australian boats. Again, in all civilised countries, there is a law that coastal trade ought to be confined to ships of the country This, we are told, is particularly the case in Japan. In order to remedy the sad plight of the shipping industry in this country in regard to the conditions pointed out above, Mr. Seshagiri Iyer has brought in his modest legislative measure, not to do away with the system of rebates altogether, but for fixing the minimum and maximum rates on the lines obtained under the Railway and the Public Conveyance Acts. As we said the principle is unquestionable and the aims of the measure are modest: We hope and trust it will become law and one at least of the impediments towards the founding of an effective Mercantile Marine removed. The full Text of the Bill will be published in our next issue.

The Select Committee on the Racial Distinctions Bill had recommended the withdrawal of all their existing privileges in India from subjects of the Dominions. Their motive was not simply to adopt a policy of reprisal but "to provide an instrument of negotiation in order to persuade the Dominions to a speedy solution of the position of Indians in those parts" of the Empire. Sir Malcolm Hailey denied that this policy of reprisal would prove "effective,"—for it would induce the Dominions to make the position of Indians there much worse than now. Besides the policy of reprisal would not seriously touch the Dominions, as "the numbers of the Colonials in this country were infinitesimal." In these days, we consider that forbearance is considered a sign of weakness. Virility and cunning are regarded as the only virtues which men should cultivate. Even Malaya has learned this lesson of public policy from Europe. While Indian legislators have, as a correspondent of *The Hindu* (from *Sabarmati*) has pointed out, "just thoughtlessly passed a Bill allowing unrestricted emigration of cheap Indian labour to that colony", the Malaya Government have, "*in return for this misplaced generosity*, resolved to shut out Indian representation from the Federal Council." The same correspondent also informs us that "they are shadowing some educated Indians on suspicion that they wrote letters recently published in Indian papers." If even the Malaya Government can interpret Indian legislation favourable to Malaya as a sign of weakness, how much more certain it is that the powerful "Dominions" like Australia, Canada, and South Africa will tighten their hold on the Indian residents there, and also prevent Indians from residing in Australia, even temporarily, except under stringent and even dishonourable conditions? And yet we find Madras Members of the Indian Legislative Assembly—men so experienced in affairs as Messrs. T. Rangachari and T. V. Seshagiri Aiyar, holding that India must show good-will to the Dominions in its treatment of their inhabitants. Mr. Rangachari said that "they (Indians) should teach a lesson in magnanimity to people outside." Mr. Seshagiri Aiyar "hoped that Colonials would reciprocate the good-will shown towards them by India", but also "did not see, even from the Home Member's speech, how concession to Colonials was going to help the cause of Indians overseas! The truth is that even the foremost Indians of to-day do not understand that the political point of view ought to be kept distinct, as in Europe, from the ethical or social point of view. In Europe, men distinctly understand that these latter view-points relate only to individuals and internal social groups, while the political relations between states are governed by the law of struggle for existence and survival of the fittest. It is only nerves of iron and hearts of steel, combined with incessant activity and watchfulness in the gaining of every coign of advantage for one's own community even at the sacrifice of others' advantages, however important to them,—except of course when the concessions in the latter case are made for the distinct acquisition of an advantage still higher in its value as a compensation—that can build up an Indian nation with the same political status as the Dominions. A new political temperament, free from emotional and sentimental altruism is slowly growing in India. But it is surely discouraging that Indian political leaders like Messrs. Rangachari and Seshagiri Aiyar should make such an exhibition of sickly and misplaced "magnanimity" and "good-will,' on so important an occasion, and in a manner calculated only to provoke the merriment and contempt of the people of the Dominions!

***

An important conversation took place in the Indian Legislative Assembly on Monday the 19th instant. The "Madras Mail" disposes lightly of it as "lawyers talk," but that is natural enough in a journal sworn to support bureaucratic government at all costs. But the matter is one of serious moment to the Indian people and their future progress. Replying to Mr. Ginwala, Mr. Burdon, Army Secretary, "corrected a misstatement made by him on a previous occasion and said that there was no statutory authority under which the standing army is maintained in India and that it is being maintained under the inherent power of the Crown." Mr. Burdon also admitted, in reply to Dr. Gour, that "the matter, in the case of the United Kingdom, was affected by the Bill of Rights—that, in the absence of the limitation of the power of the Crown, imposed by the Bill of Rights, those powers would be unlimited. The Bill of Rights has no application to India." Then, Mr. Ginwala, not to be awed into silence, maintained that "if the Crown has the power of maintaining an (Indian) army, the Crown has not got the inherent right of pledging the revenues of India, except to the extent provided by the statute and that statute makes no provision for the main-

tenance of an Army in India." Upon this, the President of the Assembly said,—"I did not notice any tone of interrogation." So, the matter could not be pursued. No discussion had arisen on it, and so only questions could be put and answers obtained. It is now evident that the Indian Legislative Assembly could, if permitted, legislate on the subject and fix, too, its own scale of expense and even organisation. But until India, too, has its own Bill (or Statute) of rights, we doubt whether she will be allowed to legislate on this matter,—as the Government of India, representing the British Crown, can claim that it is a matter of imperial interest and importance, and cannot be settled with reference to Indian interests alone. The truth is,—India must agitate for the grant of a Bill of Rights. The question, we believe, was frequently brought before the National Congress by the Great South Indian leader and statesman, Mr. C. Vijiaraghava Chariar (of Salem). But it has not been seriously pursued. Here is another proof that most of our so-called Indian leaders and politicians do not deserve the name. For them, politics is largely an occupation for their moments of leisure and amusement. It is not taken up as a serious matter in which not only important interests, but the national existence itself is every moment at stake. The speech made in the Indian Legislative Assembly or in the Provincial Council is of the same importance to the country as the action taken by a European Commander of military forces in the field of operations. In India, we Indians are at present not responsible for military plans or operations. But that should not make us insensible to the importance of what we—*i. e.*, our leaders—say in their places in the legislature. There speech is action, and is followed by important results which influence the happiness and destinies of men and communities. Let us hope that those who aspire to be political leaders in India will remember that they are responsible for the making or marring of India's future destiny. The bureaucracy has, on the whole, preserved India's peace and security, and deserves credit for it. Let it not be discredited or displaced, if our leaders cannot do better and work for progress all round and maintain the strength and safety of India unimpaired, and even augmented and developed to the utmost extent possible.

***

The revised Religious Endowments Bill is still as dangerous as ever. *First*, the creation of a Board of Commissioners with extensive powers of superintendence, revision, and interference with Temples and Mutts and the administration of their funds will have as its necessary effect the opening of a Central Office at Madras, with an innumerable staff of employers. The Devastanam Board of Management will become another Board of Revenue,—more meddlesome, more feared, and more open to influences of all kinds. No doubt, it will provide the "Justice" party with an extensive, patronage, and many hungry men of the "new ruling class in South India" will be fed with fat salaries and have extensive powers of making their influence felt all over the social and religious atmosphere of South India. In the *second* place, the Brahmin Mathadhipathies will no longer command any of the *reverence* which they have hitherto as Acharyas, and will sink into the position of mere Trustees, whose activities and measures of all kinds will be controlled from the Board of Commissioners in Madras and who can be driven from corner to post and browbeaten in every way, till they submit to their demands and requirements of all kinds. In the *third* place, when the present status of the Acharya falls, the public will no longer care to make the presents of all kinds which they take with them when they go to Mutts to receive the spiritual benefits of their Acharya's blessing. Hence the revenue of the Mutts will fall rapidly and no addition can be made to the Mutt property so as to increase their usefulness. The Kumbakonam Sankaracharya Mutt is now exactly on a level with the Sringeri Mutt in Mysore, in respect of its prestige and influence—and it is chiefly owing to the fact that His Holiness the Acharya is subject to no outside control. His supremacy within his Mutt is unlimited—he is like the Pope within the walls of the Vatican, so long as there is not permitted any breach of the law. Under the new law, what a contrast will his position be to the Sri Mahaswamigal of Sringeri Mutt!

Unless meetings of protest are convened everywhere, we fear that a revolutionary social change will be brought about in a short time in South India in consequence of the passing of this Bill. We never thought that the so-called Reforms will land us in this dangerous position in so short a time. We now understand the full significane of the formation and dominance of the "new ruling class in South India," and we would gladly revert to the old bureaucratic rule of the Anglo-Indians of the Heaven-born service! Let this "new ruling class"—this new "non-Brahmin" party and government dismiss, if they will, *all*—one and all, of the Brahmins now in the service of Government,—but let them save us from this most unjust, mischievous and revolutionary measure. For this act of mercy alone will all South India be grateful to them for all time!

Social and Religious.

The Bhagavad Gita.

With an English Exposition.

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA X.

(Continued)

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

I shall now tell thee my prominent divine manifestations, O best of the Kurus! There is no limit to the manifoldness of My manifestation.

NOTES:

1. The Lord mentions the more prominent among His divine manifestations so that we, who are of limited vision and receptivity, may ascend from height to height of realisation and thus fit ourselves to behold and realise Him.

2. The Lord's manifestations are mentioned here so that we may meditate thereon so as to purify our mind and fit ourselves for realising Him.

3. Sri Ramanujacharya says that vibuthi means the manifestations ensouled and guided and controlled by the Lord. विभूतित्वं नाम नियाम्यत्वम् ।

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

O conqueror of sleep, I am the Self seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings.

Notes:

1. वासुदेव means He who lives and shines in all or by whose touch the Cosmos becomes fragrant and luminous.

2. He must be meditated upon as the indweller in the hearts of all beings, and as the creator, protector, and destroyer of all.

3. The Gita says elsewhere: सर्वस्य चाहं हृदि संनिविष्टः (Chapter XV, Verse 15;) ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति (Chapter XVIII, Verse 61.) See also समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं (Chapter XIII, 28.) See also Chapter VI Verses 29, 30, and 31.

4. The Sruti says: अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ।

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

Of the Adityas I am Vishnu; of the luminaries I am the radiant sun; I am Marichi among the Maruts; Of the asterisms I am the moon.

NOTES:

1. The twelve Adityas are Vishnu, Sakra, Aryama, Dhata, Twashta, Pusha, Vivaswan, Savita, Mitra, Varuna, Amsa, and Bhaga.

2. The moon is mentioned among the stars as he is the presiding deity of the world of stars. It may be asked how the moon can be counted as a star? The answer is that the stars are dealt with here not as differentiated from planets and satellites. They are dealt with from the Puranic view that the moon is the lord of the stars or from the Vedic view that the stars are places of enjoyment of the fruits of virtuous acts (*Punyaphalabhoga*). The Sruti says: यो वा इह यजमानोऽसुं लोकं नक्षते तन्नक्षत्राणां नक्षत्रत्वम् ।

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

I am the Sama Veda among the Vedas; I am Indra among the Gods; I am the mind among the senses; and I am the sentiency of sensient beings.

NOTES:

1. The Sama Veda is specially mentioned as it combines sacredness of truth and sweetness of song.

2. The mind is only one of the senses. It is the *Antahkarana*—the inner sense-organ.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

I am Sankara among the Rudras; I am Kubera among the Yakshas and the Rakshasas; I am Agni among the Vasus; and I am Meru among the crested mountains.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

Know Me, O Partha, to be the chief among the priests, Brihaspathi; I am Skanda among generals; and I am the ocean among the natural reservoirs of water.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

I am Bhrigu among the great Rishis; I am *Om* among words. I am the sacrifice of *Japa* among sacrifices; and I am the Himalaya among immoveable things.

NOTES:

1. *Japa*—meditation and repetition of sacred sounds and names. It is praised as it involves no injury to animals as in the case of sacrifices in general.

2. Meru is the supreme among the mountains famous for crested peaks; while the Himalaya is the most divine among mountains generally.

To be continued.

Literary and Educational.

The Evolution of Indian Education.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(*continued.*)

Our elementary schools should be broadly cultural and preparatory. They should however aim at training each boy in his father's profession or some other allied profession which he likes and link up this vocational training with apprenticeship in the higher grades of such elementary schools. In the incomplete secondary schools the same method should be pursued further. In the elementary schools education should be universal, free and compulsory in addition to being vocational and practical as pointed out above. The bulk of the boys will generally stop here and then begin to earn wages in the industries for which they have been fitted and equipped. The secondary schools will be institutions charging fees. Only the richer boys and the talented poor boys suitably aided by funds will find their way into the secondary institutions and get higher literary training as well as higher vocational training and apprenticeship. To them will go the more skilled and paying jobs in life. Even in the case of boys who would eventually go into arts colleges and the learned professions, the vocational training and apprenticeship undergone by them will not only be of value to them culturally but also ethically and spiritually by enabling them to bridge the self-created gulf separating them from the masses by ignorance of their condition and by defective sympathy and by making them realise the dignity of all professions and the equal spiritual value of all. At the end of the secondary course boys with a vocational training, boys who are rich enough, or who, though poor, are talented and are aided by the society and the state to go into higher technological courses will do so and they will become great captains of industry. Such of the boys as have a literary bias will go into the arts colleges and will eventually take up post-graduate research work and pursue knowledge for its own sake or will enter the various liberal professions. In India special facilities should be afforded for agricultural education, because India is a predominantly agricultural country and will remain so to a large extent despite increasing industrialisation.

Two other educational agencies also are urgently required. One is the continuation school to give more training to those boys who are forced into the industrial market without having the benefit of secondary school training and collegiate education. The success of such continuation schools depends upon the cooperation of the school, the employer and the community and upon the pervasion of the community by a keen and powerful civic consciousness. Only by establishing them can we hope to improve them without impairing their wage-earning power. Professor Sadler says well in a recent volume on *Continuation Schools in England and elsewhere*: "The purpose of the continuation school is to provide further instruction for those who have already left the elementary day schools and have entered upon the practical work of life whether as apprentices or as independent wage-earners or in the duties of the home."

Equally important is the organisation of university extension work. The demoralisation of the universities must take this form. The highest knowledge must voluntarily and gladly seek the poorest man. By this method alone will higher ideas circulate quickly and permeate the entire nation. Popular publications, lectures, tracts, and other methods must be adopted so that the adults who are bearing the burdens of the national industrial and commercial life may have during their liesure hours access to the highest and noblest ideas. Such work is not a mere charity to them but will increase the efficiency of those who do the work and will further increase national energy and prosperity and greatness. It is really missionary work for the spreading of the reign of God on earth. By it alone can the universities fulfil the object of their existence–the spreading of the light of knowledge. It must be properly coordinated with other educational agencies and take its legitimate and proper place in a comprehensive scheme of national education. This ideal of the best seeking and serving all is the noblest and most godlike work in the world and is the educational counterpart of the divine incarnation due to mercy and love.

Equally important is the proper training of the teacher. The professional aspect of the teacher's life must be subdued to the aspect of being the bearers of the light divine. A new ideal must fire his heart. Though the old Indian ideal of unpaid teachers kept above want by gifts and endowments may have gone, yet the spirit of that ideal must be preserved as far as possible in practice. This does not mean that the teacher's profession should be low paid as it is. It must be adequately and attractively paid, and public respect must go to it in a more abundant measure than it does now. But the iron of professionalism should not be allowed to enter the teachers' souls. They must possess and rejoice in extra-professional interests. They must not make certificates and nice berths and examinerships the aim of their lives.

In respect of educational method, we must adopt the method of early memorising and the monitorial system which were purely Indian methods and which have now been utterly neglected.

I make bold to give below a scheme of reformed Indian education designed to achieve the twin ends of national self-realisation and national modernisation. I do not claim for it any completeness of vision or any sanctity of pronouncement. I humbly place it before my countrymen for deliberation, discussion and adoption; and nothing will give me greater pleasure in life than to see its progressive realisation.

Mr. J. H. Baker says well: "The modern university stands for humanistic studies, for profound scientific knowledge, for experiment and discovery, for thorough technological and professional training, for extension of its service to the people." It tries to lead even higher culture to practical aims and efforts. Knowledge, efficiency and service form the new trinity of social ideals. Humanities, science, and professional training should all have their due place in the modern scheme of studies. Only such university training based on the broad pedestal of vocational elementary and secondary education and related to all the essential and ever-growing needs of the modern national democracies and preserving and perfecting and perpetuating immemorial national cultures will contribute to the richness and diversity and progress of human civilisation and establish the kingdom of God upon earth.

My scheme of Indian Education.

In reorganising public education, the two important basic ideas to be borne in mind are the idea of maintaining and intensifying our Indianness and our racial and national life and ideals and the idea of bringing our nation into line with modern progressive nations by increasing our modernity of aim and outlook and endeavour. Education has to become less literary in its lower stages and must come into more intimate and fuller relation with life. In relation to modern culture our culture must show assertion, association, and assimilation.

It is widely realised in India and it is the general desire that we must introduce changes throughout the educational sphere to achieve self-realisation on modern lines. The old ideal of the three Rs for elementary education, of a secondary education that led either to a clerkship or a university, of a university education that prepared the best youths of India merely for subordinate administrative work or for the three learned professions which are necessary in every civilised community but which are insufficient to cope with the complexities of modern civilisation, of a woman's education which was a feeble copy and echo of man's education, of a purely allopathic course of medical education, of a teaching profession required to do the onerous work of preserving and perfecting and perpetuating culture on pay and prospects that are inadequate in themselves and are galling to the self-respect of the teachers by natural and inevitable comparison with their contemporaries in other walks of life who have similar capacity and mental endowment but have incomparably greater influence and affluence and of students cut off from the living touch of Indian languages, literature, history, art and religion, and groaning under overweighted curricula and capricious and burdensome examinations must go away and go for ever.

The main features of the scheme now newly proposed are as follow:

(*a*) The existing distinction between primary and elementary education should be abolished.

(*b*) Vernacular should be made the medium of instruction in secondary education.

(*c*) Manual training should be made compulsory in the middle school course and technical subjects should be provided as optionals in the secondary education.

(*d*) History, geography and elementary science should be compulsory subjects in the secondary course.

(*e*) The provision of higher secondary education for two years (corresponding to the present Intermediate course) where necessary training will be given for entering on university degree courses, or for taking up higher technological study or for proceeding direct into various practical occupations.

(*f*) Greater value than at present given should be shown to class work of a candidate in determining his eligibility for admission into the higher stage of education.

(*g*) Trade schools and technical institutions should be opened to provide vocational training.

(b) Stories from Indian History ;

(c) Education of all non-language subjects should be in the Vernacular. English should be taught as one of the subjects, the aim being to impart a knowledge of English as a modern language for practical purposes.

C. Curriculum for the evening vocational training.

It should be as various as as possible. Provision should be made for training in as many industries as could be provided, each choosing the industry. Here also the vocational section for the girls should be different from that for the boys. It should be such as to induce in the girls a love of homelife and of cottage industries.

D. Hours of work—as in the case of primary education.

E. Duration of the course—3 years. (11th to 13th year of age).

III. Secondary education: High School stage.

A. In the High School stage, the boys trained up to the middle school stage must be segregated into two groups: one group (the larger one) to be trained to become skilled workmen ; and the other group (the smaller one) to be trained in literature, science and art. To the former no more literary education is needed, except for an hour in the day. For them over-much literary education could only result (as now) in dissatisfaction with industrial effort. Each of such boys should have vocational training in some industry in the morning and should in the evening undergo apprenticeship in the workshop of some craftsman of that industry. Regular workshop training in the afternoon is essential both for practical knowledge and as a door to professional, industrial and commercial life

B. Curriculum for the boys attached to the industrial section of High School work.

(1) Literary education for two periods in the morning—consisting of Indian literature and history, elementary science, and civics.

(2) Industrial training during the remainder of the morning.

(3) Workshop work in the evening.

(4) English unnecessary as a medium of instruction but should be one of the subjects taught.

C. Curriculum for boys attached to the literary section of High School work.

(1) Literary subjects in the morning e.g., English, Vernacular, Mathematics, Science, History, Geography, Elementary civics, Economics, Drawing, Fine Arts, Moral Education, and Religious Education.

(2) Bookkeeping, Shorthand, Typewriting, Commercial Arithmetic, Precis writing, Office routine, drafting etc.

(3) Non-language subjects should be taught in the Vernacular. English should be a compulsory subject.

D. Hourse of work—as in the case of primary education.

E. Duration of the course—3 years (from the 14th to 16th year of age).

(h) A unified system of provident fund for all teachers should be introduced.

(i) There ahould be two classes of inspectors whose function will be administrative and tutorial respectively.

Supplementary proposals in addition to or amendment of the proposed scheme.

I. Primary or Elementary Education.

A. It must be universal, compulsory and free.

B. Curriculum.

(a) Memory training in Indian epical literature.

(b) Stories from Indian history.

(c) Education should be in the Vernacular alone.

C. Hours of work :—

Morning 7-30 A. M. to 10 A. M.

Evening 2-30 P. M. to 4-30 P. M.

D. Duration of the course. Five years. (5th year to 10th year of age).

E. Manual training to differ for boys and girls ; e.g. carpentry, weaving, woodwork etc., to boys.

Sewing, embroidery, lacework etc., to girls.

(Throughout the course the distinction of work and play for the two sexes should be kept up. This will lead to enhanced mutual respect and attraction. Rivalry in work should be eliminated ; man is the bread-winner and woman is the beautifier. Man symbolises and strives for progress. Woman symbolises and strives for order. Man represents intellect ; woman represents emotion. Man represents strength ; woman represents tenderness. Man must do the rough duties of life ; woman must perform the refined duties of life.)

II. Secondary education : middle school stage.

A. It must involve equally literary and vocational training. The literary training should be in the morning between 7-30 a. m. and 10 a. m. In the evening from 3-30 p. m. to 4-30 p. m. the students must attend vocational training classes. Each school in the locality must provide same aspects of vocational training. The boy whose aptitude is in a particular direction, to whatever school he may belong, may go to that vocational section. This is necessary because all schools cannot provide all aspects. Vocational training is different from manual training. Manual training is merely training head and eyes and hands to work together. It must be a portion of the literary training. Vocational training must impart the rudiments of some industry or other. Manual training will make all persons including the future leaders of intellect to realise the dignity of labour. Vocational training is to discover vocational bias and segregate during the later secondary education the majority of boys whose education would thenceforth be industrial teaching in the morning and workshop work in the afternoon from the minority of boys whose education thenceforth will be not vocational but would throughout the day be literary, scientific, and artistic. Even with the case of the latter boys, the vocational training during the middle school course will give them in later life an insight into the conditions of practical, industrial and commercial life.

B. Curriculum for the morning literary training.

(a) Memory training in Indian epical literature ;

F. Woman's education—The same differentiation as above pointed out should be kept in view.

To be concluded.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. VENKATESA AIYAR, M. A.

(*concluded*)

These verses show that it is not the mere wonder-struck imagination of the uncivilised Aryan that chose Agni for his sacrificial means for the invocation of the Gods, but it was by deliberate and reasoned choice that *the Aryan adopted Agni as the first among the Gods* and as the Deity through whom all the Gods were to be invoked and propitiated. In so doing the Aryan was not following his own bent of mind but the Veda says that Gods, three-thousand, three hundred and thirty nine have worshipped Agni (Ibid) and that in the sacrifices performed by the Aryans, they always say that they follow the example of their ancestors. Thus the Vedic Aryans had been performing such sacrifices even before their sacrificial customs came to be recorded in the Vedic Hymns. Taking generally the Deities whom the Aryans pre-eminently invoked at the sacrifices, Agni, Indra, the Maruts, Rudra, Soma, Savitr, Asvins, we could form a general idea that the Deities worshipped or rather invoked at the sacrifices, for shares of their offerings, were not mere personified phenomena of nature or even imaginary beings with certain powers infused into them, but that they were a higher order of Beings who drew their Divine or superhuman inspiration from a still higher God, the absolute Brahman. Indra the valiant hero-king was the great friend and supporter of men. Savitr has already been shown to be the impelling power in the Sun or the nourisher of the world. The significance of Rudra has also been already indicated. The Maruts and the Asvins are subsidiary Deities who play their parts in the Vedic sacrifices and Aryan life. As for Soma, it seems to be beyond doubt that *Soma is the great Absolute God who is at the head of all*. Soma is called the king of kings and is always described as the very life and soul of all existence. It is wrongly imagined that the Soma plant was a certain plant possessing an intoxicating juice which was loved by the Aryans for the intoxication the juice gave them, thus helping them in their warfare with the aboriginal tribes whom they had to conquer in their desire to get settlement for themselves in their new abode of Arya-Varta. There is absolutely no foundation for this theory anywhere in the Veda, except the mention that taking the juice of Soma at the Altar, Indra obtained power to fight the enemies of man to destruction. There is conclusive evidence in the Hymns to show that the plant was selected for the sacrifice because it had *great spiritualising power* and that it was meant to represent the highest spiritual power of the highest God of the Universe, known to the Indian, as *Brahman*.

We read in the Sama Veda.

"O mighty Soma, *father of the Gods*, all diffusive as the sea, do thou come to this holy place." (V. 5. 3); again, "Receiver of provisions, inebriating Soma, do thou, who at the first didst reduce the world to form for the benefit of the Gods, purify us all with the liquid element (V1-3-2).

This hymn shows that *Soma is the originator of the World* viz., Brahman and is seen in the form of the plant—Soma—which has brilliance, spiritualising effect and purifying power. There is even room to think from the Vedic references that *Soma is the first of the Aryan Gods*, for, says the Hymn—

"When the enlightener of the mind, the word of the ancient one, the establisher of heaven and earth, first of all produced the illustrious and venerable Lord Soma, he led him to the sacred receptacle of inebriating waters." (Sama Veda V1. 5. 5).

"The adorable Soma made that mighty essence where the womb of Ocean covered up all the Gods; He the purifier placed in Indra all his might and the same Soma produced the Solar radiance. (Ibid V1. 5. 10).

Such references might be multiplied to show that Soma was no mere name for a plant, in the use of the intoxicating juice of which the uncivilised Aryans took immense bodily pleasure, but that *Soma* was the highest God of the Aryan and hence called the King of Gods. To serve Him was the purpose of all Gods and men and throughout the Veda we find only the worship of Soma in one form or another.

Thus we see that the religious structure of the early Aryan Society in India was based, as is evidenced in the Vedas, on the conception of the one absolute Brahman, Soma, the King of all Gods and men, propitiated by sacrifices performed with the aid of *Agni, the great friend and benefactor of man*, as he is called everywhere in the four Vedas. This sort of unified conception of religion by the Aryan race cannot be said to indicate an undeveloped stage of civilisation. Then looking at the social life of the Aryans, as evidenced in the Vedas, we see at a glance almost, that this social condition was very respectable and settled. They were acquainted with medicine, law, astronomy, and they appear to have known the arts of War and peace. They appear to have been acquainted with the agricultural processes and they seem to have made a very close study of the properties of lands and trees. The mathematical calculations given regarding the sacrificial altar and the differing arrangements made for different sacrifices show that they had a high degree of proficiency in the practical application of mathematical knowledge. There is, further, reference to the settled kingdoms of the various peoples among the Aryans themselves, under *kings*. All these require much space to be dealt with in elaborate detail. It is enough in brief to state that a study of the Vedas clearly convinces one that the Aryan race and Aryan civilisation as exhibited in the Vedas is a fairly highly developed race and a highly advanced civilisation. There is also clear reference to the first king of Arya-Varta, Manu and Pururavas. There is reference also to various subsidiary kings and kingdoms. The conception of kingship and of a kingdom with tributary states attached to it is a mark of a sufficient degree of civilisation and of a distinct stage of growth in a community.

Rishi Atri says to Agni "Like unto Manu we meditate on Thee, like unto Manu we place Thee on the altar; and like unto Manu, O Agni, the patron of Angiras, do thou gratify the Gods for the sake of the pious worshipper." (Rig-Veda M 5. 3. 21. V. 1.)

To sum up, the Aryans, as exhibited in the Vedas, were a highly civilised people, who had a conception of the Almighty God Soma, who had a conception of life under a king, who was their earthly God, as it were, who had a conception of the arts of war and peace and who had attained by that time a high standard of social, religious and political life.

Correspondence.

The Madras Hindu Religious Endowments Bill.

न संध्यां संधत्ते नियमितनिमाजं न कुरुते
न वा मौञ्जीबन्धं कलयति न वा सुंनतविधिम् ।
न रोजां जानीते व्रतमपि हरेर्नैव कुरुते
न काशी मक्का वा शिव शिव न हिन्दुर्न यवनः ॥

To handle and tackle problems of a spiritual and socio-religious character requires a mentality familiar with spirituality and religiosity. Minds to which these features are averse, or at any rate, matters of indifference unworthy of serious consideration are certainly not competent to deal with and sit in judgment over the merits and demerits of existing long-established institutions sanctified by immemorial tradition and unrebutted practice. But fortunately for themselves and unfortunately for the docile Hindu Society, the Legislative Councils—the considerate and finished products of the New Magna Charta—are *apparently* composed of individuals whose ideas and practices of Hindu religion and Society are somewhat akin to those perceptible in a person depicted in the Sanskrit verse at the top. What else can one expect as first fruit of their sincere labours in the true interests of the country, but legislative enactments of the type of the Madras Hindu Religious Endowments Bill? They are dressed in some authority which often affects, adversely of course, the destinies of the orphan-like Hindu Society of today. The opportunity which has long been awaited has arrived and has been vigilantly pounced upon, and all acts of vengeance should somehow or other be carried out before the expiry of such opportunity. The pernicious movement which has *for some years past* been disfiguring and disgracing the public life of the southern Presidency has succeeded in injecting the poison of *Brahmanophobia* into the Hindu social fabric and in popularising the recital of hymns of Brahmin hate. During the pendency of such an atmosphere, any available stick is handy to hit the accursed Brahmin with, and barrels of accumulated wrath and spite can be freely and fearlessly poured on his ill-fated head. The so-called strongholds of Brahmins must be ruthlessly battered and levelled beyond recognition; Institutions which may have any connection real or supposed, remote or immediate, with the Brahmin, or with the Hindu religion the Brahmin is supposed to stand up for, must be wiped out of existence, or, at any rate, tellingly mutilated. The Legislative Councils, composed of such motley groups as they are, have come to be used as so many battering-rams to blow up the citadel of Hindu religion and orthodoxy. The Hindu conception of Religion is quite different from the modern fashionable ideas of it. Religion covers the whole of a Hindu's life. Every detail of his life from his cradle to the grave, from the dusky morn to the dewy eve, is regulated by religion. Religion is not a week-end *tamasha* with the Hindu, but sacred and constant. Hence it is hard to draw the line of demarcation between the secular and spiritual institutions of the Hindus. The Hindu society, religion and morals are so indissolubly intertwined with one another that disturbance of any of these, means the disturbance of all. Religious institutions, charitable institutions, Temples, Mutts and others of a similar character, all come under the predominating sway of religion. Charities in India have a spiritual and religious basis, and are not of a political and commercialised type as in the West. To apply the standards and conceptions of the West to purely Hindu Institutions which are coeval with the Hindu Society, and to lay the axe at their roots is, to put it mildly, to display a deplorable lack of capacity for right judgment on and appreciation of the issues involved. But where is the time for judgment and appraisement and all that damned nonsense? The time is fleeting and a good deal of legislative work has got to be done to see through the task of destruction of the distinctive Hindu religion and society and reduce it to a shapeless and chaotic mass! When this task is achieved, it will be time enough to calmly contemplate over the brilliant achievement of their legislatures and to leisurely repent for hastily done misdeeds. The Government must go on. Any amount of money is required. All possible retrenchments have been effected. All sources of taxation have been tapped. A number of reforms of a salutary character are awaiting speedy and satisfactory solution. Only the sinews of war stand in the way. Every pie on which hands could be laid is required. Why should the untold hoards be suffered to rust and rot or be mismanaged at the hands of Mutts and Mahants, temples and trusts, chattrams and charities, priesthoods and Patasalas? The State wants their co-operation in the shape of allowing a free hand to it to divert their hoarded funds to purposes of purely public utility. Such a move in the right direction on the part of the *swadesi ministry* must be welcome to all those persons and bodies affected by the new Bill under consideration! On the other, hand, it is surprising to see His Holiness the Jagadguru Sankaracharya of Kumbakonam, and presumably others elsewhere dare to send memoranda of protest against the proposed enactment! It is none of the business of these Mutts and other religious institutions to oppose, but they should support the ministry in regard to measures designed and devised in the best interests of the country, though not of the Hindu religion and society necessarily!

The real diagnosis has been made already. Power and pelf, and pernicious notions of reform to boot will have their own way and persist in their own course even at the risk of nose being cut off for face being spited.

However, may God bless all with wisdom and clarity of vision!

Calcutta. J. S. R. Sarma.

It is proposed to convene at Udipi, (South Kanara District) a Conference of Hindus and of those interested in Hindu Religion on the 31st March 1923, to concert measures for successfully resisting the passing into law, of the Hindu Religious Endowments Bill which is now on the anvil of the Madras Legislative Council. The Bill is, as you are well aware, of a revolutionary character and contemplates official control over Religious Heads of the Hindus. The necessity for the legislation or for the appointment of Charity Commissioners has not been made out and the objects of the Bill which puports to make for better administration of religious institutions cannot be expected to be achieved by the mere creation of a few high-salaried posts for partisans, who besides wounding the religious feelings of the followers of different sects of Hinduism are likely to contribute to the very destruction of the fabric of Hinduism, since there is no guarantee of the religious faith and belief of the holders of these posts. The introduction of the Bill has created a grave situation and the necessity is now felt for bringing together all right-minded Hindus, for the purpose of affirming the solidarity of interests among the various sects of the Hindus, protecting Hindu Mutts and temples in which Hindus all over India are interested from official tyranny and preventing the diversion of religious funds for secular purposes.

The Conference is an important one and is arranged as per resolution of a meeting of tha prominent Hindu gentlemen held at Mangalore on the 4th March 1923. The Conference besides adopting all constitutional measures for preventing the passing of the Bill will organise a permanent institution to safeguard the interests of Hinduism all over India against official, interference in the future.

6th March 1923, Udipi, (S. Kanara). B. Ananthakrishnachar, *Secretary.*

The Manager of Sri Kanchi Kamakoti Peetam, Kumbakonam writes from Camp Madura, with reference to Bill No. 12 of 1922 relating to the Madras Hindu Religious Endowments:—

1. In our Memorandum dated January 23 we have already placed before the Madras Legislative Council the objections to the Bill and the views of His Holiness with regard to the Hindu Religious idea involved in a gift or *Danam*, its underlying purpose to benefit the donor spiritually and not the donee, its absolutely personal nature without any trusteeship being attached thereto, the growth of the Mathams out of such personal gifts, and the absolute control of the Guru over the unconditional offerings which he may receive from time to time from his disciples and over the properties already in his possession, which are only the unspent accumulation of similar personal gifts or offerings received in the past unconditionally from his disciples. The contrary conclusion of the Select Committee that "The Matham and its Endowments and income do not constitute the absolute personal property of the Mathadhipathi"—is entirely opposed to the precepts of the Hindu Religion, its Shastras and immemorial usage. In fact, there is no endowment at all. The position of a Guru is entirely opposed to that of a Trustee. Any Legislation on the basis of the above conclusion of the Select Committee is a serious violation of the principles of Hindu Religion and Shastras. The Bill, even after its amendment by the Select Committee, is equally objectionable.

2. It is of paramount importance that the independence of Gurus of Hindu Religious Mathams should be preserved and protected without being subjected to any kind of extraneous control or influence, much less of that of the Government consisting of varying and even antagonistic religionists.

The reasons which prevailed in Europe to preserve the international authority and independence of the See of Rome, without being subject to any territorial Sovereignty apply with equal, if not greater force, to the Mathams propogating the system of Sri Sankaracharya Swamigal in this ancient land. To take away the independence of the Gurus of Mathams, enjoyed by them throughout the several circling centuries past, is far more injurious to the cause of religion than any occasional abuse of their income, which will be the result of only some personal shortcomings of a particular Guru, that can be rectified only by the moral persuasion of his disciples and not by any amount of coercive legislation.

3. The spiritual veneration in which the Guru is admittedly held places him on a much higher pedestal than the Trustee of an "excepted Temple" and requires a much higher consideration and treatment than he. To place the spiritually venerated GURU of a Matham in the same position as the TRUSTEE of "an excepted temple" is, therefore, very objectionable, and unreasonable and repugnant to the feelings and sentiments of the disciples. Their status and functions are entirely different. Whereas the Guru's action depends solely upon his will and pleasure, the Trustee's action is limited by extraneous rules and legal obligations.

4. With regard to the Mathams propogating the Vedantic system of Sri Sankaracharya Swamigal, there has been hitherto no complaint of mismanagement from any of their disciples and there is no reason why they should be placed under any Legislative control,

5. The income of the GURU of a Matham largely depends upon voluntary offerings, which he may accept or reject at pleasure, and consequently it will be uncertain, varying and indefinite in its nature. It will not be possible, to furnish any budget for such a kind of income. When no budget is possible, audit of accounts by Government, without any standard rules of criterion, will be purposeless.

6. In the name of Hindu Religion and Dharma, in the name of the Religious Neutrality which the British Government has undertaken, in several pledges, to scrupulously preserve in this country of varying religions, Mathams should be excluded from the scope and provisions of the Act.

ADVERTISE IN

THE Business Directory

of INDIA, BURMA & CEYLON.

A Comprehensive Directory of the various Business-men, Exporters and Importers, Firms, Factories, Mills, Manufacturers, Merchants & Industries of the principal Cities, Ports & Towns of India, Burma & Ceylon.

PRICE PER COPY RS. 15.

Published Annually in the Month of March.

RATES FOR ADVERTISEMENTS:

Full Page, book free	Rs. 150	2 in. Single Column	Rs. 20
½ Page	" 80	1 in. Single Column	" 15
¼ Page	" 50	Name in Bold Types	" 5

Rates for Special Positions on application to:

PRINTERS & PUBLISHERS

BUSINESS DIRECTORY Co.,

Third Line Beach, MADRAS, India.

Telegrams: "KETHAKI" Phone: 540.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **Rao Sahib U. RAMA RAU,**
Medical Practioner, Madras.
and contributed to by eminent men in England and India,

The Antiseptic is the premier Medical Journal in Southern India and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of Postage. Subscription may begin from any period. Every volume begins with January number. Back numbers are available. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, Rao Sahib U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Rao Sahib Dr. U. RAMA RAU,
Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

Health Lecture Series:—

		As.
No. 1.	Houses in relation to health—2nd Edition	2
,, 2.	What to do before the doctor arrives, 2nd edition	2
,, 3.	School Hygiene ,,	4
,, 4.	Water in relation to Health ,,	2
,, 5.	Air in relation to Health ,,	2
,, 6.	Health and Disease ,,	2
,, 7.	Preventable Diseases ,,	2
,, 8.	Common Disease Carrying Insects ,,	2
,, 9.	Milk in relation to Health	2
,, 10.	Alcohol and its dangers	2
,, 11.	Personal Hygiene	4
,, 12.	Home Nursing	8
,, 13.	Food in relation to Health	2
First Aid in Accidents, 3rd edition		12

VERNACULAR PUBLICATIONS

First Aid in Accidents—Tamil 2nd edition		8
,,	3rd edition	10
First Aid in Accidents—Telugu, 2nd edition		10
,,	Canarese ,,	8
,,	Malayalam, 1st edition	8

Copies can be had of:

SRI KRISHNAN BROTHERS,
CHEMISTS & OPTICIANS,
323, Thambu Chetty St., MADRAS.

SWAMI VIVEKANANDA.

His Complete Works—In 7 Vols. Rs. 3—0—0 each.
Cloth Rs. 3—8—0 each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavananda (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (27th year). Annual Subscription Rs. 2—8—0. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also ilable. For catalogue of books and photos please apply to—
The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.

SRI RAMAKRISHNA MATH PUBLICATIONS
MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER
Vol. I.
By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprehensive life of Sri Ramakrishna being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA
Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.
(The life of an Ideal Grihasta.)
Price Re. 1.

Apply to
THE MANAGER,
Sri Ramakrishna Math,
MYLAPORE, Madras.

சுதந்திரன்.

பிரதி பானுவாரந்தோறும்
வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாய் நம் நாட்டு முன்னேற்றத்திற்கு அடிப்படையான வியசாயம், கைத்தொழில், வியாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்களும், மனிதர்களுக்கும், கால்நடைகளுக்கும் அவசியமான சுகாதாரம், நோய் பரிசாரம், மதுவிலக்கு முதலிய வியாசங்களுடன் வெளிவந்துகொண்டிருந்த "வர்த்தகமித்திரன்" தத்கால போக்கையனுசரித்து "சுதந்திரன்" என்னும் பெயருடன், இராஜீய விஷயங்கள், மகாத்மா அவர்களின் உபதேசம், இந்தியர் முன்னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருகின்றது. சுயராஜ்யமடைய விரும்புவோர் ஒவ்வொருவரும் இப்பத்திரிகையை வரவழைத்துப் படித்து சகோதர, சகோதரி யாவரும் சுயராஜயமடைந்து சுகஜீவிகளாகவேண்டும்.

வருஷ சந்தா இந்தியாவிற்கு ரூ. 6—2—0.

விலாசம்:—
சுதந்திரன் ஆபீஸ்,
தஞ்சாவூர்.

SRI BHARAT DHARMA MAHAMANDAL.

USEFUL BOOKS.

(1) Modern Letter Writer. 12th Ed. Best book of its kind. Rs 1 As 6. (2) Phrases and Idioms. Explained with illustrative sentences Rs 3 As 12. (3) Burke's Speeches on Impeachment of Warren Hastings Rs 5, As 8. (4) Select Speeches of Great Orators Rs 2 As 4. (5) Hints on Correct Writing As 8. (6) English Synonyme. Explained with examples Re 1. (7) Modern English Etiquitte As 12. (8) Helps to English Conversation As 12. (9) How to Study English As 12. (10) Abbott's Life of Napoleon Bonaparte (Royal Ed.) Rs 4 As 8, (11) Card Tricks Rs 2 As 6, (12) Conjurning Tricks with coins, rings &c, Rs 2 As 6,

Devananda & Co., Booksellers, Benares City. (India.

The Wonderful Indigenous Remedy

SHILAJATU RASAYAN
or MEDICATED SHILAJATU.

Its unique value as a remedy in various diseases can never be over-estimated. The late Dr. Hem Chandra Sen, M.D. the pioneer research worker in the domain of indigenous drugs, recommended highly its therapeutic properties in the following ailments:—

Taken Internally:—1. Increases the flow of *digestive* secretion and helps absorption;

2. *Liver and spleen:* biliary colic and jaundice, hepatic dispepsia; infantile cirrhosis of liver. Bleeding and painful piles;
3. *Circulatory systems:*— Cardiac neuroses; tachycardia, palpitation, irregular heart action.
4. *Respiratory system:*—Stimulates acts as a disinfectant of the mucous membranes. Indicated in all stages of bronchitis, asthma, pulmonary phthisis, diabetic phthisis, intestinal tuberculosis.
5. *Genito-urinary system:*— Sexual weakness; spermatorrhœa and gleet, menorrhagia; leucorrhœa; stranguary; albuminuria; chyluria;
6. **Most effective in diabetes** assimilates sugar and removes thirst polyuria, burning sensation and exhaustion.

Price 1 oz. (complete course) Rs. 10.

THE ONLY RELIABLE ANTIDOTE FOR OPIUM

A descriptive pamphlet regarding its physiological action and therapeutic properties in various diseases indicating the dose and methods of administration accompanies every order. Taken only in milk, when other vehicles are not available.

Address:—

Bisharad's Ayurvedic Laboratory,
2, Harakumer Tagore Square,
CALCUTTA

Rupees One lac worth of shares have been already subscribed.

Business Commenced on 11th November 1922.

FOR

PROSPECTUS.

Apply to:

THE MANAGING DIRECTOR.

The Sri Vani Vilas Syndicate Limited.

Capital Rupees Three Lacs

Divided into 4,000 ordinary shares of Rs. 50 each

and 10,000 ordinary shares of Rs. 10 each.

Payable in 5 equal instalments—the first on application, the second on allotment and the remaining three at intervals of notless than 30 days as and when called for.

Directors.

1. Dewan Bahadur Sir T. Desikachariar, B.A., B.L., M.L.C., Trichinopoly.
2. Dewan Bahadur S. Rm. M. Ct. Pethachi Chettiar, M.L.C., Zamindar of Andipatti.
3. M. R. Seturatnam Aiyar, Member, Legislative Council, and Mirasdar Manathattai, Kulitalai.
4. Mimamsaratna A. V. Gopalachariar M.A., B.L., High Court Vakil, Trichinopoly.
5. S. Sivaramakrishna Aiyar, B.A., B.L., Vakil, Trichinopoly.
6. N. D. Subbarama Aiyar, Mirasdar of Nangavaram, Trichinopoly.
7. T. K. Balasubrahmanya Aiyar, B.A., Mirasdar, and Managing Director, Srirangam.

Bankers.

The Imperial Bank of India
and The Indian Bank Ltd. Madras and Branches.

Auditor.

T. C. Ranganatha Rao F. R. S. (London)
F. C. I. (Birmingham) A. F. I. A. (Victoria)
Holder of permanent unrestricted Auditor Certificate.

Registered Office.

552 South Chitra Street, Srirangam.

☛ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

SOUTH CHITRA STREET, SRIRANGAM.

GENTLEMEN,

Having paid to { THE MANAGING DIRECTOR. / THE IMPERIAL BANK OF INDIA, / THE INDIAN BANK LTD.,

the sum of Rs.............................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number that may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full..

Description..

Address..

Date...

Received on________by________ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place________________

No________ Date________________

Received of Mr.________________________ of____________ the sum of Rs.________________ being a deposit upon________shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the________day of____________192

____

Rs.

____

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.